¶ The Pater

noster/ the Crede/ and the com-
maundementes of God in En-
glysh, wyth many other Godly-
lessons/ryght necessary for yeu-
the and al other to lerne and
knowe: accordyng to the
commaundemét and in-
iunctions geuen by
thauctorite of the
kynges hygh-
nes through
this his
realme

(.)(.)

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¶ The preface.

IT was neuer ordeyned wythout the syngler prouidēce/ and mooste abundaunte grace of almyghtye god/that the multitude of chrysten people/ sholde lerne by herte the lordes prayer called the Pater noster/the byleue: called the Crede/ and the .x. commaundementes of God. For truely he that vnderstādeth these thre/ hath the pyth of all those thynges/ whyche holye scrypture dothe conteyne/ and what soeuer may be taught necessarily vnto a faythfull chrystian/ and not onely purely and plentyfully/ but therto so brefely & clerely that no man can complayne: or excuse himselfe iustly/ hauyng that knowlege/ whiche is of necessite requyred to the atteininge of the lyfe eternall.

¶ Thre thynges there be necessarye to be knowen to obteyne eternall lyfe.

The fyrst is/that thou knowe what is expedyent to be done/ and what to be omytted and lefte vndone.

The seconde/ whan thou perceyueste that thou of thyne owne strengthe canst neyther do that which thou art bounde to do: neyther yet auoyde that whych thou arte bounde to auoyde/ that than thou knowe of whom to seke/fynde/ & receyue this strēgthe and power. The thyrde is/howe thou sholdest seke and obtayne it/and by what meanes

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nes and wayes/by whom/ & for whose sake.
¶ Now therfore the commaundemētes of god to teache a mā to knowe his infirmite/ to make him tele what he is/what he cā do/ and what he can not do / and that he maye knowlege hymselfe a plone full of vyce and syñe/ full of weykenes & feblenes. So that his synne / to his conscience ones reuelated and knowen by the lawe / than he maye be glad to seke after remedie and grace/wherby he may be restored and iustifyed / and so he maye be able to fulfyll the commaundementes. where & of whome we shall synde this foresayd souerayne salue & medicine/ that is to say/grace/fauour/remedy and remyssyon of our synnes/ strength & power to continue in the same/ and manfullye to resist the assautes of Sathan/ dothe the holy goost teache vs in oure hertes / & telleth vs by his holy secrete inspyracyon. This spyrite telleth vs howe the father of heuē wyll be mercyful to all poore penitēt hertes that holly commytte them selues to his infinyte mercy and goodnes / & do not mystruste his bountyfull promyse therof made / and that we shall synde and haue this infynyte mercy / for the blode and merites of his sonne Jesu Chryste and the dethe that he suffered for the loue that he beareth vnto vs.
But for this he teacheth vs / that we muste praye/crye/and call in sure fayth and trust/ that he wyll in al our necessityes heare vs/ for the causes a foresayd. And to the ende

that

that we sholde knowe howe to order oure prayer/and that we sholde desyre nothynge vnsyttynge / or that is not bothe expedyent and necessary for body and soule / he hath framed vnto vs a fourme of a ryght facio ned prayer / and of a heuenly makinge / so shorte/so wel ordred/so pythie/ so plentiful/ so full of greate gyftes and heuenly treasures / as none other can be deuysed of anye erthly creature. ¶ Nowe that we may accordynge to our bounden dutyes faythfully and truly come to the knowlege therof: let vs humbly desyre grace and assistence of the father/the sonne/and the holy goost/to whome be laude and prayse worlde with out ende. So be it.

Math.x Who soeuer therfore shall knowlege me before men/hym wyll I knowlege also before my father which is in heuen. But who soeuer shall denye me before men/hym wyll I also denye before my father whiche is in heuen.

In the name of god the father, the sone, and the holy goost. So be it.

¶ The lordes prayer/called Pater noster.

Oure

DAre Father whyche arte in heuē, halowed be thy name. Let thy kingdome come Thy wyll be fulfylled as wel in erthe as in heuen. Gyue vs this daye oure dayly bred. And forgyue vs oure trespaces, as we forgeue our trespacers. And leade vs not in to tēptacion. But deliuer vs from the euyll. So be it. Math. vi. b Luc. xi. a.

¶ The salutacyon of the aungell, called Aue maria.

HAyle Mary full of grace, oure Lorde is wythe the: blessed arte thou amonge women, and blessed be the fruyte of thy wombe. So be it.

A goodly

¶ A goodly bryefe interpretacion, or declaracyon of the lordes prayer.

OUr father whyche arte in heuē loke mercifully vpon vs thy wretched chyldren here in erthe / and gyue vs this grace / that both thy holy name amōge vs / & also throughout the hole worlde may be sanctified & praised through the true and pure preaching of the worde of god / and also that synfull maner of lyuynge / & al wycked and erronious doctrines maye cease. For by these thinges thy name is dishonoured & blasphemed. Cause that thy kyngdōe maye come & be encreased / and all synners / & all those / whiche beinge blinded throughe ignorāunce lyue in the kyngdome of Satan / may come to the knowlege of faythe in Jesu Christ / that by such meane thy church maye encrease and waxe more & more ful of people. Cause also that the holy goost w cōfirme and establisshe vs / that we may obey thy wyll and pleasure / and sustayn & beare thy crosse / as wel in lyfe / as in dethe / as wel in prosperite as in aduersyte / that we maye mortyfie our owne wyll / and offre it to god as a sacrifyce. Gyue vs this daye our dayly breade. Take from vs couetousnes and care for the bely / that we maye loke for all good thynges from the / and that we maye receyue them of the. Forgyue vs our trespaces / as we forgyue thē that trespace againste vs /

vs/that our hert maye be quyet/ and our cō
scyence not troubled noz feared wythe the
syght of our synnes. Leade vs not in to tem
ptacyon. But helpe vs by the spyzite in moz
tyfienge/and subduynge/oz taminge of our
flesh/that we may lerne to despyse the wozl
de/with all the delyzes/ liudyes and exerci-
ses belonging vnto it/ that we may vayn-
quysshe and ouercome the crafty guyles of
Sathan. Fynally / delyuer vs almyghtye
father/from all euyll / as well tempozall oz
transitozy/as euerlastynge/ as wel of body
as of soule. who soeuer coueyteth and desy-
reth these thinges vnfaynedly aud hertely/
let them saye So be it. And let them byleue
wythout any doubte/that god hath graun
ted all these thynges/ and that theyz prayer
is herde alredy / accozdynge to the pzomyse
of Chryst/ whan he sayd: what soeuer thige Marc.xi.
ye aske & desyze by prayer/ byleue that ye do
receyue it and ye shall haue it.

¶ A moze large exposicyon of the Lozdes
pzayer/wherin are conteyned
seuen peticyons.

¶ The pzeface and introductyon to aske
the seuen peticyons / is conteyned in these
wozdes.

Oure father whyche art in he-
uen &c.

¶ The vnderstandynge of the wozdes.

Almyghty god / sith thou of thyn infynite
beneuo-

benenolence and mercye/ hast not onely admytted vs/but also taughte / yea and commaunded vs by thy onely & derelonne oure lorde Jesu Chryst/ that we trustynge in his merytes and his protectyon. the beyng oure intercessour / shold byleue that thou were a louyng father vnto vs. And that we sholde also call the father / thoughe worthely and by greate ryght thou myghtest haue ben an angry and greuous iudge agaynste vs synners/ which so ofte/ and abhominably haue done agaynst thy godly & moofte holy wyll/ and haue gyuen the occasyon of displeasure agaynst vs. Gyue vs we beseche the by the same benenolence and mercy / that we may haue in our hertes sure truste of thy father ly loue/ wythout wauerynge or doubtynge/ and make vs fele this acceptable smell and swetnes whiche the mooft sure and chyldly trust dothe get vnto vs/ that we may wyth glad mynde call the father / knowlege the/ loue the/ and crye on the in all ieoperdyes. Kepe vs we humblye beseche the that we may continue thy louynge chyldren/ not deserue to haue the mooft mekeft father oure terrible iudge/ nor suffre vs not to be thyne enemyes whiche ought to be thy chyldren & heyres. Thou wylte also not onely symply be called a father/ but that we wyth a common voyce sholde call the our father. And so wyth a speciall prayer of vnite praye for euery man wherfore gyue vs an aggreyng and brotherly loue so that we may percelue

euerye

euery one of vs that we are trulye brothers & syſters and may pray to the as to our cõmon and mercyfull father / euery one for other/euen as kinde childrẽ entreate theyr father one for an other. Graunt that none of vs ſeke his owne cõmodyte or profite only/ or els forgete other in thy ſyght : but that auoydynge al hate/enuy/and deſtruccyon/as it becõmeth the true chyldren of God / we may loue togither with due fauour/ſo that we may ſaye wyth a kaythful herte/not my father/but our father. Sith truely thou art no bodyly nor erthly father/ whom we may ſe in erth/but arte in heuen our ſpirituall father/which dyeth not/ neyther art chaũgeable/ or inconſtant/ or ſuche whiche arte not able to helpe thy ſeike as is in as erthly and bodyly father. wherby it is euydent vnto vs how moch thou art a better father why the teacheſt this tẽporal fatherhodes / coũtrey/frendes/ryches/ fleſſhe and blood to be deſpyſed for the. Graũt vs dere father/that we may be thy heuenly chyldren. Teache vs to regarde none other thyng than our ſoule helth/and the euerlaſtynge inheritaunce/ſo that this coũtrey/and worldly enheritaũce which entangleth/ and encombreth vs / labourynge to make vs erthly / and lyke vnto it ſelfe/ diſceyue vs not / ſo that we maye ſaye truly and wyth a kaythful hert: O our heuenly father / gyue vs thy grace that we may be thy heuenly chyldren.

¶ The fyrſt peticion.

Halow.

Halowed be thy name

O god almyghty / our mooste dere heuenly father / thy Godly name euen nowe in this tyme/in this vale of mysery (alas for shame)so many wayes is dishonoured/and mi serably blasphemed/ applyed to many thynges/wherin standeth not thyne honour and glory/yea and many abuse it to theyr great confusyon/ whyche thynge is so cõmon and often vsed/that this sylthye lyke maye well be called a slaunder and dyshonestynge of thy mooste glorious name. Make thou all whichecraftes/ and false charmes shortly to decaye. Cause all conjuringes by the which Satan or other creatures are enchaunted/ to ceasse by thy blessed name. Make that all false faith/by the which eyther we mistruste the/or put more confidence in other than is nedefull may quyckly be destroyed. Make that all heresies and false doctrines whiche pretende a colour of thy name may sodeynly vanych awaye. Make that all ypocrysy or faynyng of truthe/ ryghtwysnes or holynes/discerne no man. Make that no man swere by thy name/lye/or disceiue. Kepe vs from all false hope / whyche vnder coloure of thy blessed name/ offereth it selfe vnto vs Kepe vs from spiritual pryde/frõ the vaine honour of worldly glory and name. Graũte vs that in all perylles & daunger we maye call vpon this thy holy name. Graunt that in the straytnes of conscience / and ieoperdye of dethe / we neuer forgette thy blessed

name

name. Graunte that in oure good wordes & workes we maye onely prayse and magnifie the/so that we neyther seke nor chalenge to our selfe any name or honour/but to the onely/whose alone are all thiges. Kepe vs from the most dampnable syne of vnkyndnes. Graunte that by our lyfe & good workes/all other maye be moued to good / and that they honoure and prayse not vs but thy name. Graunte that by our euyll workes and synnes/no man maye take occasiō to sclaunder thy name / or dyminysche thy prayse. Kepe vs that we desyre nothynge eyther transitory or euerlastynge / whyche shuld not returne to the honour and prayse of thy name. And yf we aske any such thige heare thou not oure folyshnes. Make that our lyfe be suche / that we maye truely be-sounde thy chyldren / so that this thy name father/be not called i vayne / or falsly in vs

¶ To this part of prayer spiritually appertayne all psalmes and prayers wythe whiche we prayse / worshyp/ synge/ gyue thankes to god / and fynall all the prase of god.

¶ The seconde peticyon.

Let thy kyngdome come.

¶ This wretched and synfull lyfe / is the kyngdome of all synnes & meschiefe / whose lorde is the wycked spirite / scheife author & grounde of all malyce and synne. But thy kingdome is the kyngdome of al grace and

vertue/

vertue/whose lorde is thy best beloued sone Jesus Christe/the heed and begynnynge of all grace & vertue: wherfore helpe vs moste dere father / and take vs agayne in to thy fauour. Gyue vs before all thynges / true & constant fayethe in Christe / hope wythout feare in thy mercye / agaynste all inkyrmy-tyes of oure weyke conscience / & pure loue towardes the and all men. Kepe vs frome inkydelite/desperacyon and malyce/whyche at the last myght be the cause of our destruc-tion. Make vs to auoyde the foule delyte of lechery. Gyue vs loue to virginite / and to all clennes. Delyuer vs from diſcenciõs/ batayles/diſcordes and stryues. Make the vertue of thy kyngdome to come & reygne within vs. Gyue vs peace/cõcorde / & tran-quilyte/ so that wrathe/or any other bytter nes haue not his kyngdome in vs / but ra-ther through thy grace/ the symple swetnes and brotherly behauour/all kynd of frend-shyp/good maner/gentylnes and kyndnes. Graũt vs that the inordynate angusche & heuynes of mynde haue no place in vs. But make that reioysynge and pleasure in thy grace and mercy/rule and haue dominyon. And to be shorte/ that all synne maye be al-enate from vs: & that we repienysched with thy grace/vertue/ and good workes / maye be made thy kyngdome / that all our herte/ mynde/and wyttes/wyth all our strengthe/ inward and outwarde/ may suffre thẽ selfe to be ruled by the/ to serue the/thy cõmaun-

demẽtes

dementes/and they wyll/not them selfe/ the flesshe/ the worlde/& the deuyll. Make this thy kyngdome ones in vs begon/ may be encreased/ go forwarde dayly/ & growe more and more leeste the suttell malyce or slouthe that we haue to goodnes oppres vs/lest we loke backe agayne/ & fall in to synne. Geue vs a stable purpose and strength/not onely to begyn this good lyfe/ but rather to proceede boldly in it. As the Prophete sayde. Lyghten myne eyen lest I slepe or be wery in good lyfe ones begon/ & so myne enemye do bringe me agayne in to his power. Graunt that we maye so contynue/ & that thy kyngdome whyche shall come/maye fynysshe and perfourme this kingdome/ whych is begon by the. Delyuer vs from this perylous and synfull lyfe whan it shal please the. Make vs desyre the other lyfe to come/ and to despyse this present lyfe. Geue vs grace not to feare dethe/ but rather to desyre it. Put from vs the loue and desyre of this lyfe/ that so thy kyngdome maye fully be perfecte in vs.

¶ Of this peticion are all psalmes/ verses and prayers/ in the whiche grace and vertue is desyred of god.

¶ The thyrde peticion.

Thy wyll be fulfylled as well in erth as it is in heuen.

¶ If our wyll be compared wyth thyne it

can

can neuer be good / but is euer euyll. Thy wyll is euer best / specyally as moche to be=loued and desyred: wherfore haue compassi on on vs mooste dere father / and suffre no=thynge to be as our noughty wylles wolde haue it. Gyue vs and teache vs true and stable pacien=e / whā our wyll is letten and broken. Gr. te vs that whan anye man speaketh / holdeth his peace / dothe / or lea=ueth vndone anye thynge contrarye to oure wyll / that therfore we be not wrothe or an=gry / neyther curse / complayn / crye / or mur=mure / neyther iudge / nor condempne / yea that we defende not our selfe with the iniu=ry or hurt of our brother. Graunte that we may mekely gyue place to our aduersaryes and them which let oure wyl / and so to dis=anull our wyl that we may prayse / say wel and do to them as to those whyche do per=forme thy godly = best wyll agaynst ours. Endowe vs with thy grace / that we maye gladly suffre all dyseases / pouertie / despy=tynges / persecutions / crosse / and aduersy=tyes / knowynge that it is thy wyll to crucy=fie our wyll. Gyue vs grace that we maye suffre iniurye and that gladly. Kepe vs frō auengemēt. Make vs that we acquyte not euyll for euyll / neyther to auoyde vyolence by vyolence. But rather that we delyte in thy wyll whyche bryngeth vs all these thin=ges / prayse the / and gyue the thākes. Make vs that we impute it not to the deuyll or euyll men / whan any aduersyte chaunceth

bu

but that we attrybute all vnto thy godly wyll / whyche ordeyneth all suche thynges / that our wyll maye be letted / and thy blessednes maye encrease in thy kyngdome.
Gyue vs grace that we maye be glad and mery to dye / and that for thy wyll we maye take our deth gladly / so that by fere or infirmite we be not made disobedient vnto the.
Make that all our membres / eyes / tonge / herte / handes / and fete / be not suffred to followe theyr desyred / neither that we be at any tyme subdued vnder them / but that we euen as taken and imprisoned maye be broken in thy wyll and pleasure. Kepe vs from all euyll mischeuous / obstinate / hard styffe vngentyll / & resistynge wyll. Gyue vs due obedience / perfyte and fre mynde in all spirituall thynges / worldly / euerlastyng / and trāsitory. Kepe vs from the most horryble syne of grudgynge / curlynge / and folysshe iudgement / that we mysiudge no man / or turne any thynge to rebuke / whyche of it selfe is not euyll. Put frome vs that abhominable euyll and most greuous stroke of suche tonges / and teache vs that yf we se or heare of other any thynge worthy of rebuke / and whiche displeaseth vs / that we holde our peace & hyde it / complaynynge to the onely / puttynge and cōmyttynge it vnto thy wyll / so that with all oure mynde we forgyue thē that offende vs / for whom also we be sory / and praye for theyr amendynge. Teache vs to vnderstande that no man maye hurte

vs/excepte he do hym selfe moche more hurt in thy syght/so that we may be moued with mercy towardes him:rather than we shold be prouoked to wrathe / rather wepinge for his blyndnes/than to thynke of auengemēt Gyue vs grace that we reioyse not in theyr troubles / whych haue resysted oure wyll or hurte / or in what powerte soeuer theyr lyfe displeaseth vs and also that we be not sory whan they prospere and haue welfare.

¶ Of this peticion are all plaimes / verses/and prayers / teachynge vs to praye for our enemyes/and agaynst our syñes.

¶ The fourth peticion.

Gyue vs this daye oure dayly breade.

¶ The bread is oure lorde Jesu Chryste / which nourysheth and conforteth the soule Therfore o heuenly father gyue vs thie grace that the lyfe of Chryste/ wordes/ workes and passions maye be preached / knowen / accepted / and alowed / bothe of vs and of all the worlde. Gyue vs grace that we may haue his wordes/workes / and all his lyfe/ for an effectual example and spectacle of al vertues. Gyue vs grace that in our passiõs and aduersyties we maye comforte out selues by his passiõ and crosse. Gyue vs grace that we may wyth a stable fayth ouercome our deth by his deth / & folow wythout fere this noble captayne in to an other lyfe.

Gyue vs this grace that all they that preache

che maye profytable and godly preache the worde and Jesu Christe throughe all the worlde/and that all whyche haue herde thy worde preached may lerne Christe / and so maye be purifyed and go forthe in a better lyfe. Graunt this also mercyful father that all straunge doctrines in the whych christe is not lerned/may be thrust out of thy churche. Haue mercy on all bysshops & prestes / and all rulers and gouernours/and generally vpon all officers /hyghe /,and lowe / that they may be lyghtned with thy grace to teache and rule well / bothe in worde and also example of lyfe. Kepe all that are weyke in the fayth/ leest they be offended by the euyll example of them whyche oughte to geue to them best example. Kepe vs from heresies & doctrines of diuision/ that we may be agreynge in one mynde lyth we vse oure dayly bread/ that is/one dayly doctrine & worde of Christe. Teache vs by thy grace to thynke and haue mynde truly and as we oughte to do the passion of Christe/ & to ioyne it happely wyth our lyfe/counterfaytynge and folowynge the example of it in oure lyuynge/ so that we maye come vnto and attayne some thynge thoughe it be but the shadowe of it. Fynally gyue vs our dayly bread that Christ in vs/and we in Christe maye dwell perpetuallye/ and maye worthely beare his name/lyth of Christ we are called christen.

¶ Of this peticion are all kynde of prayers/& psalmes/ with the whiche we praye

for our offyrers agaynste false teachers / for the iewes / for heretykes / & all other that are out of the ryghte waye. And also withe the whiche we praye for them that lacke comforte.

¶ The. v. peticyon.

And forgyue vs oure trespaces as we forgyue oure trespacers.

¶ This prayer hathe a certayne condicion & lygne annexed with hym / whiche is that fyrst we forgyue our trespacers. This done than we maye praye that god forgyue vs our trespaces. Before also in the thyrde peticiō we prayed that the wyll of god myght be fulfylled / whiche wylleth that we suffre all thiges patiētly / not acquitynge euyll for euyll neyther seking auēgemēt / but that we do good for euyll / by therample of oure father in heuē / which maketh his sonne shyne vpon good and euyl / and sendeth his rayne vpon kynde and vnkynde.

¶ This is nowe our prayer.

O Father comforte oure conscyence bothe nowe and in the daye of dethe / whych conscience is nowe abashed seinge his sinne and iniquite / & than also shall be abashed remembrynge thyne harde and strayte iudgement. Gyue vs thy peace in to our hertes that we reioycynge may loke for thy iudgement. Entre not in to iudgement agaynste vs with the strayte extremitie of thy lawe.

For

foz in it shall no man be founde innocent & eyghtous / but manyfolde wayes to haue synned agaynst it. Teache vs dere father not to stycke stey oz grounde oure selues in oure good wozkes oz deserupnges but to gyue and submyt our selfe playnly & fayth-fully to thyne infynite and incomparable mercy. Agayne/make that we despayze not foz this our gyltie & synful lyfe/but that we may iudge/ that thy marcy is moze myghty & ströger than our lyfe/how soeuer we haue ozdzed it. Helpe and cõfozte all mennes con-scyence/whyche in poynt of dethe/oz in any other suche temptacion/ are vexed with des peracion. Fozgyue bothe them and vs oure dettes/cõfozte vs/refresshe vs/and be recõ-siled vnto vs Gyue vs thy goodnes foz our malyce/as thou cõmaundest that we shoulde do to our enemyes. Cast downe the hozrible fende/slaunderer/ accuser/and encreaser/of our synnes/now / and in the point of dethe. And to be shozte/in all straytenes of cõscience Gyue vs grace to beware / and to auoyde/ that by our diffamacion mẽnes synnes ap-pere not the moze greuous Judge vs not af ter the accusacion of the deuyll/& our wret-ched consciences/neyther heare the voyce of our enemyes/whyche accuse vs day & nyght before the/ euen as we wyll not heare them/ whiche diffame and accuse other vnto vs. Take from vs the greuous heape of syñes in our conscience / so that we refresshed by the sure truste and confidence of thy mercy

in the bottum of our hert may lyue/dye/ ryse/and take all thynges paciently.

¶ In this peticion take place / of psalmes/and prayers/whych agaynst synnes crye on the mercy of god.

¶ The syxte peticyon.

And leade vs not in to temptacion.

¶ we are assauted with thre maners of temptacyons / the flesshe / the worlde/and the deuyll. Therfore we desyre the moost dere father/endewe vs so wyth thy grace/ that we maye wythstande the desyres of the flesshe. Make that we resyst & fyght agaynste this superfluyte of meate/drynke/slepe/ slouth/& ydelnes. Make that we maye bryng the flesshe in to bondage and subiectyon wyth fastynge / temperate dyete / conuenient clothynge/slepe/rest/watche/ & labour / so that it may be meate/ and apte to good workes. Make that with chryste we maye fasten on the crosse wyth heuy desyres to lechery/with all his affection and instigacions / that we neuer consent / or folow any of his temptacions. Make that yf (by chaunce) we loke on a well made or a fayre man or woman/ or any other beautyfull ymage or creature/ that they be not to vs a cause of temptacio But that the rather of them we maye take occasyon to loue chastite and to prayse the in thy creatures. Make that whā we heare any glad or pleasaunt armonye or melodye

or

or fele any swete sente or odours / that we seke not therin our delyte & pleasur / but thy prayse and glory. Kepe vs from the greate synne of couetousnes / and desyre of worldly ryches. Gyue vs grace that we seke not the rule and honour of this worlde / or consente to suche desyres. Kepe vs that the false subtelte of this worlde / the countrefayte brightnes & entysementes of the same perswade vs not to folowe it. Kepe vs that we be not drawen by the euylles and aduersytees of this worlde / to impatience / auengement / wrathe / or suche other vyces. Gyue vs grace that we maye despyse the lyes of the worlde / colours / dysceites / promyses / and falsehode. And to be shorte / that we maye esteme of lytell reputacyon al that belōgeth to him / good / and euyll / as we haue promysed in baptysme / and that we maye contynue in this purpose / goynge forwarde dayly more and more. Kepe vs frome the entysementes of the deuyll / that we consente not to pryde / whyche wolde cause vs to sette moche by oure selfe / and despyse other / for ryches / kynne / power / science / lernynge / beautie / or any other gyftes or goodnes. Kepe vs that we fall not in to the synne of hate / and enuye / what occasyon so euer be gyuen to vs. Kepe vs that we doubte not in the fayth / neyther fal in desperacyon / nowe / nor in the poynt of dethe. Put thy helpyge hāde our best heuenly father / to them that fyght and labour agaynst this harde and manyfolde

folde temptacion. Comfort them that no w
do stande and lyfte them vp that are fallen
and be ouercome. Finally/fulfyl vs al with
thy grace/that in this miserable & perillous
lyfe(whyle we is compassed with so many cō=
tynual ennemyes/that neuer cease) we may
fyghte boldely/ with stable and noble faith/
and obtayne the euerlastynge crowne.

¶ The seuenth peticyon.

But delyuer vs frō the eupll.

¶ This peticyō prayeth for all the eupl=
les of paynes & punyshmentes / as dothe
the churche in the letanye.

¶ O father delyuer vs frō thy euerlastinge
wrathe and punyshmentes of hell. Delyuer
vs from thy strayte iudgement in deth/and
at the last day of dome. Delyuer vs from so
deyne dethe. Kepe vs from the violence of
water/and fyre/from thonder/ lyghtninge/
and hayle. Kepe vs from honger and derth.
Kepe vs from warre/and manslaughter.
Kepe vs from thy mooste greuous strokes/
the pestilence/frenche poeles/ fallynge syck
nes/and suche other diseases. Kepe vs from
all eupiles and perylles of the body. Prouy
ded alwaye/that in all these thynges be the
glory of thy name / encrease of thy kyngdō/
and fulfyllynge of thy wyll. So be it.

¶ Graunt vs good lord/ that al these pray
ers may be obtayned of vs without doubte
Neyther suffre that we mystruste any thin=
ge/ but that in all these thynges we shall be
herde

herde/yea be herde alredy. And let all these thynge be sure / and wythout anye doubte. So maye we with glad herte saye. Amen. That is to saye / stable/constant/true/and sure be it.

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¶ The Crede.

I Byleue in God the father almyghty maker of heuē and erthe. And in Jesu Chryste his onely sone our lorde, whych was conceiued by ỹ holy ghost, & borne of Marye the vyrgyn. He suffered vnder pontius Pylate, he was crucifyed, deed, and buryed. He descended to the helles/and rose the thyrde daye frō death. He ascēded to the heuēs, and sytteth on the ryght hande of God the father almyghty. And frome thense shall he come to iudge the quyck and deed. I byleue in the holy ghoste. I by-

leue

leue ỹ holy Church euery where to be the companye or the cõgregacyon of holy and faithful mẽ I byleue to haue forgyuenesse of my synnes. And ỹ euery man shal ryse agayne. And I byleue to haue lyfe euerlastynge Amẽ.

¶ Here note two maner of byleues ¶ Fyrst some there be / whyche byleue that those thynges be true whiche are spoken of god: as a man doth byleue those thynges to be true whych he heareth of the Turke / of the deuyll / and of hell. This fayth is rather a science or a vayn opinion thã a sure trust or byleue.

¶ There is an other fayth towardes god / that thou do not onelye byleue those thiges to be true / whyche thou hearest of god / but also truste to hym / and betake and cõmyt thy selfe holy vnto hym. Beside that / to haue a sure hope & confidence in hym wyth the maner of a certayne good presumpciõ / vpõ that wythout wauẽte thou surely shalte obteyne and receyue of hi / that which thou herdest spoken of him / and that with suche fayth and confidence / as thou woldest gyue to none erthly man. Be it in case that the Turke (or any other man) be greatly prayse-

sed

sed vnto the/and that thou byleue faythfully that same man is discrete and worthye prayse/yet for all that thou wylte not committe thy selfe vnto hym / puttynge all thy trust and confidence in hym. But this faith whiche boldely betaketh him selfe to God/ bothe in ieoperdye of lyfe and dethe/knowinge that he is suche/ as he is spoken of maketh onely a chrysten / & obteyneth of God what soeuer he desyreth. Neyther is there any false hert that receyueth this fayth/ for this is the quycke fayth / which is requyred in the fyrst commaundement/ whych sayethe thus I am thy god/ take no straunge gods. wherfore this. In is not put in vayne / but it is to be obserued wyth a notable significacyon. For we do not say/ I byleue to god the father/or of god the father. But I byleue in god the father/in Jesu Chryste / and in the holy goste. wherfore this fayth ought to be had in none but in God. So that by this we confesse also the godhede of Chryst/ & of the holy ghost / bycause we byleue none otherwise in the son and in the holy ghoste/ than we do in the father him selfe. For euen as we haue one faythe in all thre persons/ so all thre persons are onely one god.

¶ The fyrst parte of the byleke.

I Byleue in god the father almyghty/maker of heuē and erthe/ that is I forsake Sathan / and all Idolatrye / all charmes/ wytchecraftes & false hope. I put my truste in no man of all the worlde / neyther yet in

my

my selfe/nor in my power/lernynge/science/ ryches/wysedō/or what soeuer it be that I haue or possesse. I put no confidence in any creature/whether it be in heuen or in erthe/ but I put my sure truste onely in one god/ whiche can not be sene wythe mannes eye/ whiche can not be comprehended with mās wytte/whiche made heuen & erth/& alone ru leth all creatures. To hym hooly I submyt my selfe/ nothyng fearinge nor regardynge the malyce of the deuyll / and his felowes/ for my god is aboue thē all. Neyther wolde I put the lesse confidence in god/ though all men dyd forsake me/and persecute me. Ney ther wyll I truste hym the lesse / bycause I am wretched and poore/bycause I am rude and vnlerned / bycause I am despysed and lacke possessions. Neyther yet the lesse by- cause I am a synner/for this my faythe do- the farre passe all thynges (as it is necessa- rye and ought to do) what soeuer eyther be/ or be not/bothe synnes and vertues/ and to be shorte all thinges. So that she dothe pu- rely and holy fixe her selfe in god onely / as the fyrst commaundement teacheth and cō- pelleth me. Neyther desyre I anye sygne to tēpte him/ I trust faythfully vnto hym. Al- thoughe he deferre and tary his pleasure/ I wyll not set or perscribe to him any ende/a- nye tyme/measure or season/ but I commyt all to his wyll with a pure fayth/and a sta- ble/for he is almyghty. what cā I thā lacke that he can not gyue and do vnto me? For

he is

he is the maker of heuen and erthe / & Lorde of all thynges. what thynge than cũ hyndre or hurte me? Howe may it be/that all thynges shall not turne to myne vse & profyte? whan he to whõe all these thynges are subiecte and obediẽt fauoureth me/ and loueth me Now(syth he is god) he knoweth whervnto he hath ordeyned me/and how euerye thinge shall be best for me/ and that whych he knoweth he may do. And seynge he is my father/ it is sure that he wyll do it / and prouide the beste for me/and that for the father ly loue that he hathe and beareth vnto me. whan I doubte not hereof / and haue sure truste in him than no doubte I am his seruaunt/his sonne/and his heyre. And euẽ as I byleue/so shall it be to me.

¶ The seconde parte of the beleke.

AND in Jesu Chryste his onely sone oure lorde/ which was conceyued by the holy gost/ borne of mary the vyrgyn. Suffred vnder poncius Pylate/crucifyed/deed/ and buryed. Descended to helle The thyrde daye he rose agayne from dethe. Ascended to heuẽ/sytteth on the ryght hande of god the father almyghty. From thens he shal come to iudge quycke and deed. That is / I do not onely byleue that Jesu Chryste is the true & only sonne of god/by euerlastynge and godly nature/ and beynge from the begynninge and euer begoten : but also that all thinges are subdued vnder hym / and that he is my lorde / and the lorde of all creatures / made

ruler

ruler ouer them / beynge man / whyche he hym selfe wythe the father in his dyuinyte dyd make.

¶ I byleue that no man may byleue in god the father / or maye come vnto the father / neyther by scyence and lernynge / neyther by workes / neyther by theyr owne reason and wytte / or by what thynge so euer maye be named in heuen or erthe: but by this / and in this / Iesu Christ his onely sone / that is to say / by the fayth in the name and power of Iesu Christ.

¶ I byleue vnfaynedly and surely / that he was conceyued for my profyte / by the holy goost / wythout all mans carnall worke / wythout a bodyly father / or mans sede / and that to purytie and make spirituall my synfull / fleshy / vncleue / and dampnable conception / and all theyrs that byleue in him moued to this mercy of his owne free wyl / and the wyll of the almyghty father.

¶ I byleue that he was begoten of the virgyn Mary / wythout the losse of her pure & incorruptyble vyrgynite / so that (accordige to the prouidence of the mercyful father) he shold bleſſe & cleuse the synnes & dampnable byrthe of all that byleue in hym that afterwardes it myght do no hurte.

¶ I byleue that he suffred passyō & deth for my synnes / & all theyrs that byleue in hym / & that he therby bleſſed all passiōs / crosses / & dethes / so that after they might not hurte / but be bothe holsome and meritorious.

I byleue

¶ I byleue that he was deed and buryed to mortyfie and burye my synne / and al the synnes of them that byleue. Finally / that al bodyly deth / by his deth was destroyed / so that it is of no power to hurt / but is rather made holsome and profytable.

¶ I byleue that he wente downe to hell to subdue & make captyue (to me & to all that byleue) the deuyll with all his empery / subtelte / and malyce / to deliuer me from hell / wherunto I was condempned in my fyrste father Adam / taking away all power therof that it myght not hurt me / but sholde rather be a profitable occasyon to me to laude and prayse god for my delyuerye.

¶ I byleue that the thyrd day he rose agayne from dethe / to bringe me and all that byleue / in to a newe lyfe / & that therby he raysed me frō deth of synne / in to grace & spirite not to syñe after / but that I endowed wyth all kyndnes of grace & vertue / myght serue him / & to fulfyll his cōmaundementes.

¶ I byleue that he ascended in to heuen / & that he hathe receyued of the father / rule & honour / aboue all aungels and creatures. And that he now sytteth on the ryght hāde of the father / that is: that he is king & lorde ouer all the goodes of his father / in heuen / hel / & erth. wherfore he maye helpe me / & thē that byleue in all maner aduersities / agaīst all aduersaryes / and enemyes.

¶ I byleue that frome thens he shall returne the laste daye to iudge quycke & deed.

And

And that he shall cause all men & aungels good and euyll / to comme before the seate of his iudgement/ whom they shall se bodyly/to delyuer me/ and all faythfull/ from bodyly deth/from all euyll/ and synnes: and to punyshe with eternall dampnacyon his ennemyes/and aduersaryes / so that we shall be delyuered from theyr power for euer.

¶ The thyrde parte of the byleue.

I byleue in the holy gost/ the holy chrystē churche/ the communiō of sayntes / the forgyuenes of synne / the rysynge of fleshe/ and euerlastynge lyfe. So be it. That is to say: I do not only byleue that the holy gost is very god wyth the father/and the sonne/ but also that nomā can come to the father by Christ/by his lyfe/ passion/ deth/ & what socuer we haue here to fore spoken of christ or obtayne any of these thiges / without the worke of this spirite: with the whyche spyrite/ I moost humbly desyre the father / and the sonne/to touche me and all faythfull/ to stryre me vp to call/to drawe/ and by Chryst and in Chryste to quycken me / to make me holy and spirituall / and so to brynge me to the father/ for it is he/ which wythe the father/by Chryst/ and in Christ worketh and quyckeneth all thynges.

¶ I byleue that in all the worlde / be it neuer so greate/there is but one cōmen chrystē Church/ whyche is none other thynge / but the congregacion & communiō of holy mē/ that is / of ryghtous and faythfull men on the

the erth. And that this church by this holye spyrite is gathered and mayntened / thrugh whome also it is gouerned / and encreased dayly by the sacramētes & worde of God.

¶ I byleue that no man can be saued whye che is not agreable and consentynge wythe this cōgregaciō/in one faith/ in one worde/ in one sorte of sacramentes/hope/& charite. And that none of the Jewes or gentyles cā be saued wythe his churche/ excepte they reconcyle them selfe vnto it / & come in fauour wyth it/conformyng them selues in al poyntes therunto.

¶ I byleue that in this cōmunion or Christente / all the prayers and good workes of this congregacyon do necessaryly helpe me/ weye on my syde/ and conforte me in all tymes of syke and dethe.

¶ I byleue that in this congregacyon/and commen welthe (and in none other place) is forgyuenes of synnes. And that wythout this/all grace and good workes / how many soeuer there be of them/do nothyng profyte to forgyuenes of synne. And contrarye wyse in this congregacion / the multytude greatnes / and ofte commyttinge of synnes to him that vnfaynedly repenteth (do nothynge hurte / neyther let the forgyuenes of synne/but that this forgyuenes doth contynue/ where and howe longe soeuer this excellent churche dothe endure. To whom also Christ gyueth his keyes/and saith:what soeuer ye lose vpon erthe / it shalbe losed in

Mat.xiviii. heuen. Lykewyse he saithe to Peter alone/
Math.xvi in the name and stede of this oneiye church.
what soeuer thou lose vpon erthe/ it shal be
losed in heuen.

¶ I byleue that there shall be a rysynge of
them that are deed: In the whyche rysynge
the holy goost shall fyxre vs all flesh / that
is/ all men concernynge the bodye & flesshe/
good & euyl. So that the very flesshe/which
was deed/buryed / & consumed / or by other
wayes destroyed / shall returne and lyue a-
gayne.

¶ I byleue that after this resurreccion / I
Collos.i. thy selfe/and all true penytent synners/ shal
Titū.iii. haue euerlastinge lyfe of god the father / in
Rom. viii the kyngdome of his welbeloued sonne/ not
for/by/nor through the workes of ryghtwis
nes/ that we haue done (for all passions / &
martyrdomes that maye be suffred in this
worlde/are nothyng comparable to the glo-
Roma. iii. ry to come/which shall be shewed in vs/ but
by the grace and mercy of god / by the redē-
Roma.viii. ption whiche is in Cryste Jesu / that is to
saye/by his precious deth/and moost payn-
full passiō. For truly the guerdone/reward
and stypende of synne/wherwith we are all
manyfolde ways polluted / bespotted / and
defyled is deth/yea/ and that euerlastynge.
But by the grace of god it is/that we repen
tyng of our synnes / and byleuyng stedfastly
his promyses / shall haue euerlastynge lyfe
in Jesu Cryste oure lorde. Of all these thin-
ges I doubte not but euery one of the shall

come

come vnto me from the father/ by the sonne Jesu Criste oure lorde/wyth: and in the holy goost. So be it. That signifyeth/ that in good ernest / and wythout doubte/ all these thynges be true.

¶ The.x.commaundementes of god.

¶ The fyrst table.

¶ Thou shalte feare thy lorde god, and hym onely worshyp. i.

Thou shalte not take the name of thy lorde, god in vayne. ii.

Remembre that thou sanctify the Sabbath daye. iii.

The seconde table.

¶ Honour thy father and thy mother. iiii.

Thou shalte not kyll. v.

Thou shalte not do aduoutry. vi.

Thou shalte not steale. vii.

Thou shalte not bere false wytnes agaynst thy neyghbour. viii.

ix. Thou shalte not desyre thy neyghbours house

x. Thou shalte not desyre thy neyghbours wyfe, neyther hys man seruaunte, hys woman seruaũte, his oxe, his asse, or ought that is his.

¶ The commaundementes of god gyuen by moyses, and expounded by Chryst.

¶ The fyrst table.

Exodi. xx. Deuter. vi. ¶ I am the lorde thy God / whyche haue broughte the out of the lãde of Egypt / out of the house of bondage. Thou shalte haue none other goddes in my syght. Thou shalt make the no grauen ymage / neyther any symylytude that is in heuen aboue / eyther in the erthe benethe / or in the water that is benethe the erthe. Se that thou neyther bowe thy selfe vnto them / neyther serue them. For I the lorde thy god / am a gelous god / and vysyte the synne of the fathers vpõ the chyldren vnto the thyrde and fourth generacion of them that hate me: and yet shewe mercy vnto thousandes amonge them that loue me

me/and kepe my cõmaundementes. Chryst. Marc.xii.
Heare Israell/ our lorde god is one lorde: & Deute.vi.
thou shalte loue thy lorde god wythe all thy Mat.xxii.
hert/and with all thy soule/and with al thy
mynde/ and wythe all thy strengthe. Thou
shalt worshyp thy lorde god/ and him onely
shalte thou serue.

Thou shalte not take the name of the lorde thy god in vayne. ii.

¶ For the lorde wyll not holde hym gyltles that taketh the name of the lorde his God in vayne.

Chryste. ye haue herde how it was said to Math.v.
them of olde tyme. Thou shalte not forswere thy selfe / but shalte perfourme thyne othes to the lorde. But I say vnto you: swere not at all: neither by heuen/for it is gods seate/nor yet by the erthe / for it is his fote-stole: neyther by Jerusalē/ for it is the cytie of the great kynge. Neyther shalt thou swere by thy heed/ bycause thou canst not make one whyte heare / or a black. But let youre cõmunicacion be/yea/yea/and nay/nay/for what soeuer is more than that/commeth of euyll.

Remembre thy Sabbath daye that thou sanctifye it. iii.

¶ Sixe dayes thou hast to labour / and do Exodi.xx.
all that thou haste to do: but the seuẽth day is the Sabbath of the lorde thy God / in it thou shalte do no maner of worke: neyther

thou

thau/noz thy ſonne / noz thy doughter / neyther thy manſeruaunt / noz thy mayde ſeruaunt/neyther thy catell/neyther yet ſtraunger that is wythin thy gates Foz in ſixe dayes the lozde made heuen and erthe/ & the ſee/ and al that in them is/and reſted the ſeuẽth daye: wherfoze the lozde bleſſed the ſeuenth day/and halowed it.

Math.xii. Marc. iii. Eſai.lviii. Eſai.xxvi. Hebze. iiii.

Chryſte. It is lefull to do a good dede on the ſabbath daye. Foz the ſonne of man is lozde euen of the ſabbath daye. The lozde ſayth by his pzophete Iſaye/that his Sabbath is halowed and kepte/ whan we reſt & ceaſe to do oure owne wyll / to folowe oure owne wayes/and to ſpeake our owne wozdes: whan we in wozde/thought / and dede fulfyll his wyll(I ſay) and not ours: & whã we ſuffre him to do his wozkes in vs / that at the laſte/ we may come to that Sabbath and true reſte:euen eternal lyfe/which chriſt the lozd of the Sabbath/ hath obteyned foz vs by his bloode.

The ſeconde table.

Honour thy father and thy mother / that thy dayes maye be longe in the lande whyche the Lozde thy god gyueth the.

Math.xv.

Chryſte. Honoure thy father and thy mother.

Paule. Honour father and mother: this is the fyrst cõmaũdemẽt that hath any pmes/ that thou mayst be in good estate / and lyue longe on the erthe. By this cõmaundement Chryst teacheth vs not onelye to haue our father and mother in reuerence / & to obeye them / as he him selfe was subiect vnto his mother the vyrgyn Mary: but also to mynyster vnto theyr necessityes. Mathe. xv. Marck. vii. Ephes. vi. Lucke. ii.

Thou shalte not kylle. v.

Chryste. ye haue herde how it was sayde vnto them of the olde tyme: Thou shalt not kyll. who soeuer kylleth shall be in daunger of iudgemẽt. But I say to you: who soeuer is angry wyth his brother / shall be in daunger of iudgement. who soeuer sayth to his brother Racha / shall be in daũger of a coũsell. But who soeuer sayth thou foole / shal be in daunger of hell fyre. Itẽ ye haue herde how it is sayd. Thou shalt loue thy neyghboure and hate thyne enemye. But I saye to you: Loue your ennemyes / blesse thẽ that curse you / do good to them that hathe you / praye for them that do you wronge / persecute you: that ye may be the chyldrẽ of your father which is in heuẽ. For he maketh the sonne to aryse on the cuyl / and on the good / and sendeth his rayne on the iust / and on the vniust. Math. v.

Thou shalte not breke wedlok vi.

Chryste. ye haue herde howe it was sayde Math. v.

to

to them of the olde tyme: thou shalt not cõmyt aduoutry. But I say to you that whosoeuer loketh on a wyfe/ lustynge after her/ hath cõmytteth aduoutrye wyth her alredy in his herte.

Hebre.xiii. Paule. Let wedlocke be had in pryce in all pointes / and let the chambre be vndefyled: for horekepers and aduoutrers God wyll iudge.

vii Thou shalte not steale.

Mat.x. Luke. Steale not: defraude no man. If
Math.v. any man wyll sue the at the law / and take thy cote frome the: let him haue thy cloke also/ gyue to him that asketh: and from hym that wolde borowe turne not awaye.

1. Cori.vi. Paule. Now is there vtterly a faute amõge you / bycause ye go to law one wythe another. why rather suffere ye not wronge? why rather suffre ye not youre selues to be robbed: yea/ euen youre selues do wronge / & robbe: and that the brethren. Let hym that dyd steale/ steale no more/ but let him rather labour wyth his handes some good thyng/ that he maye haue to gyue vnto hym that needeth.

Epha.iiii.

viii. Thou shalte not bere false wytnes agaynst thy neyghbour.

Mart.x. Christ. Beare no false wytnes. I say vn-
Math.xii. to you/ that of euery ydell worde which mẽ shall haue spoken / they shall gyue accõptes
Ephes.iiii. at the day of iudgement. Paule. wherfore

put

put away lyenge / & ſpeke euery man truthe to his neyghboure / for as moche as we are membres one of an other. Let not filthy cō-municacyon procede out of youre mouthes but that which is good to edyfie wythe all / whā nede is / that it may haue fauour with the hearers. Let all bitternes / ferſnes and wrathe / rorynge and curſed ſpeakynge / be put awaye from you. Let no filthynes / for-lyſche talkynge nor veſtinge (whyche are not comely) be ones named amonge you: but ra-ther gyuynge of thankes. Ephe. v.

Thou ſhalte not coueyte thy neyghbours houſe. Neyther ſhalte thou coueyte thy neygh-bours wyfe, neyther hys man-ſeruaūt, hys womā ſeruaūt hys ore, hys aſſe, or ought ẏ is hys. ix. x.

Cryſte. what ſo euer ye wolde that men ſholde do to you: euen ſo do ye to them. To loue a mans neyghboure as hym ſelfe / is a greater thynge than all burnte offringes & ſacrifices. Be not ouercome wyth luſte / for the care of this worlde / and the diſceytful-nes of ryches / choke the worde. Math. vii. Marc. xii. Math. xiii Marc. xiii

Paule. Let your conuerſacion be wythout couetouſnes / and be content wythe that ye haue alredye. Godlynes is greate rycheſſe / yf a man be contēte with that he hath. For we broughte nothynge in to the worlde / and Hebr. xiii. i. Timo. vi.

it is

it is a playne cafe / that we carye nothynge out. whan we haue fode and raymēt/ let vs therwyth be content. They that wyll be ryche/fall in to temptacion and fnares / and in to many folyfh and noyfome luftes/whiche drowne men in perdicion and deftructiō For couetoufnes is the roote of all euyll: whyche whyle fome luſted after: they erred from the faith/& tangled them felues wythe many forowes.

Deut. vi. These wordes whyche I commaūde the this day / fhall be in thyne herte/ and thou fhalte whette thē on thy chyldren/ and fhalte talke of them whan thou art at home in thy houfe/ and as thou walkeft by the way/and whan thou lyeft downe / and whan thou ryfeft vp: and thou fhalte binde them for a fygne vpon thy hande. And they fhall be papers of remembraunce bytwene thyne eyes/and thou fhalte wryte them vpō the poftes of thy houfe / and vpon thy gates.

Deut.xii. ¶ Take hede and heare all these wordes whych I commaunde the/that it maye goo well wyth the/and wyth thy chyldren after the for euer/whan thou doeft that whych is good and ryghte in the fyghte of the lorde thy god.

Deut. vi. ¶ Se thou do that whiche is ryghte / and in the fyghte of the lorde / that thou mayfte profpere.

Deut.xii. Ye fhall do after nothynge that we doo here

here this day / euery man what semeth hym good in his owne eyes. But what soeuer I commaunde you / that take hede you do / and put nothynge therto / nor take oughte therfrom.

¶ Cursed be he that contynueth not in all the wordes of this lawe / to do them. Deut. xxvii.

¶ A shorte conclusyon of the .x. commaundementes.

CHryste hymselfe sayethe in this maner: what soeuer ye wolde that men sholde do to you / the same do you to them. In th is is comprehended the lawe / and all the prophetes. Math. vii.

There is noman that for his great benefi-tes loueth to receyue vnkyndnes.

There is no man that wyll gladly suffre his name to be euyll spoken of / an other.

There is no man whych wyll be contented to be despysed of a proude man. Besydes that / there is noman that loueth the dysobedience / wrathe / or vnchastnes of his wyfe.

There is no man whyche wolde be spoiled of his possessions / defrauded / dysceyued / oppressed / but rather all mē are of this nature that they had leuer be fauoured / loued / kindly entreated / helped / & trusted of theyr neygbours: whiche all are commaūded in these tenne preceptes.

¶ Of the transgression of the commaundementes.

Agaynste

AGaynste the fyrst precepte offende they whyche in aduersytie vse charmes and wytchecraftes or at any tyme doo truste in theyr helpe. They that haue vowed theyr fayth to the deuyll. They whych abuse letters/herbes/wordes/blessynges/or such lyke They that exercyse any kinde of witchcraft (as there be many kyndes) some vse rodes/ some cristall stones/some clothes. And some there be that burne mirhe | some with charmes do dygge vp treasures. These and all such other / are contrarye to the fyrste commaundement. They that cōferre theyr lyfe & wordes to the sygnes of heuen/ and to the coniecturyng of suche sayers/ puttynge obseruacyon and difference bytwyxte tyme & tyme They that defende eyther theyr selfe/or theyr catel/house/chyldrē / or other goodes/ from wolues / weapē/fyre / or water wythe any prescripte/charme/ or superstitious prayer. They that ascrybe theyr trouble and aduersytie to the deuyll/or other euyll men. They that not louyngly/ & withe glad herte wyl accepte prosperite and aduersyte/good and euyll / and all thynges euen as he had receyued them of god/to whome we oughte to gyue all thankes / what soeuer chaunce to vs. They that tēpte god / to proue what he wyll do for them / puttynge them selues (without any cause) in ieoperdie of body or soule. They that waxe proude of ryghtwisnes/connynge / or other spirituall gyfte. They that worshyp god or his sayntes for

tempozall

tẽporal goodes/onely or chyefly/ forgettyng the profytes of theyr soules. They that truste not euery tyme/ and in euery place / puttynge theyr confydence only in the mercy of god/ throughout al theyr lyues and werkes They that doubte in fayth of the fauour of god. They that regarde not the vnbeleefe & mystruste of other / neyther bryngeth them to theyre power to byleue and truste in the mercy of God. Of this place are all kyndes of vnbeleefe/mystrust/and desperacyon.

Agaynste the seconde offendethe/he that wythout a cause / or of a custome / swereth folyshly. He that forswereth hym selfe/or kepeth not his promesse. He that swereth or vowed to do any myschyefe. He that by the name of god dothe curse or banne other.

He that folishly tryfleth with god/wrestleth thoughe it be in sporte (the wordes of scrypture. He that in trouble doth not call on the name of God / neyther thanketh hym in all thynges/swete/ soure/ good and euyll/ welfare/and trouble He that asketh to be prayed and honoured for his vertue and wysedome. He that falsely dothe call on the name of god/as heretykes do / and whych by pryde haue fayned thẽ selues holy. He that prayseth not the name of god in al thynges that chaunche vnto him. He that withstandeth not all suche thynges as do slaunder the name of god / and they that myscuse his holy name / or by thoccasyon of it do euyll dedes. Adde hereunto vayngloxy honour / &

pryde

pryde of spyritu all thynges.

Against the thyrde offendeth he/ that hea-reth not or techeth not the worde of god. He that prayeth not/and serueth not god in spi-rite. He that wyl not suffre god to haue the glory of all his workes. He that putteth a-ny trust in his owne workes affections / or delyres. He that is not content to suffre all such thynges as god wyll put vnto hym.

He that helpeth not other that they may fulfyll these preceptes / and forbydeth not other that wolde transgresse them.

Agaynst the fourth offendeth he/ that is a-shamed of the pouertie/or any other worldly wretchednes or mysserie of his parentes. He that prouydeth not such thinges as are necessary for them: as foode/ and rayment And moch more they whych curse / banne & beate them/whych say euyll by them/slaun-der them / hate/ and disobey them. He that in his hert setteth not moch by thē for gods cōmaundement. He that dothe not honoure them thoughe they be cruell and vnrightful

Obedience to maisters & officers.

He that obeyeth not maysters & officers. He that is not trusty and fayethful to them/ whether they be good or euyll.

He that maynteyneth not this commaun-dement/nor resysteth not them which do the contrary. Hyther conferre all the kyndes of pryde/and of disobedience.

Agaynste the fyfth offendeth he/ that is an-gry wythe his neyghbour. He that saythe to his neyghbour Racha/in whyche worde

are

are conteyned all kyndes of wrath and hatred: he that calleth an other foole: Of whiche worde sprynge chekes/cursynges/ slaunderynges/cuyll iudgementes/ mockes / and such other. He that doth publisshe his neyghbours offences to his slaunder/rather than amendement / and dothe not couer and excuse them. He that forgyueth not his enemyes. He that prayeth not for his enemies. He that wyll not loue and doo his dutye to his enemye. Under this precepte are conteyned all the synnes of wrathe/ hatred / manslaughter/batayle/ pyllage/burnynges / fynally of contencyon/ stryfe/chydinges/ enuy in the welfare of oure neyghbours/ & reioysynge of his hurte/or trouble. He that doth not exercise the werkes of mercy/& that vnto his enemyes. He that setteth other by the eares/ and entyseth thē to hate the one the other. He that styreth vp discorde amonges other. He that dothe not reconcile/thē whiche be at defiaunce. He that wythstandeth not/nor pūcteth wrath/& debate/ if he maye Agaynste the syxth offendeth he that hath to do wyth any syngle woman/or is an adulterer. He that taketh any of his owne kynne/or cōmytteth any suche vice. He that vseth persons agaynste nature/ whyche are called dum synnes. He that doth nourysshe and styred vp his luste with vnclenly wordes/histories/songes/& ymages. He that defyleth & corrupteth hymselfe wyth lokynge/ touchyng/or other wantō thoughtes/ wher

vnto

vnto he casteth fauoure. He that anoydeth not the causes: sufferynge/ slouthe/ ydelnes/ slepe/ the companye of suche men and wo-men. He that wyth ouer gorgious apparel/ and decking him selfe/ or with euyll maners entiseth other to the lust of the flesshe. He that dothe ministre house/ lycence/ place/ ty-me or helpe to the workes of this abhomi-nable luste. He that defendeth not an other mans chastite with all his counsayle and dy ligence.

Against the seuēth offendeth he that vseth thefte/ pillage or vsury. He that taketh any inheritaunce vniustly/ or other exaction cō-mitteth. He that delayeth/ or denyeth the re-warde of workes/ ordet. He that lēdeth not to his poore neyghbour / wythout takynge any aduauntage. All couetous men that la-bour to be ryche/ and they that by any other meanes kepe and wytholde other mennes goodes. He that letteth not an other man to anoyde hurt. He that letteth his neygh-bours preeminence. He that enuyeth his neyghbours aduauntage.

Against the eyght offēdeth he that in iud-gement doth hyde and suppresse the truthe. He that wyth lyes and disceytes wth hurte They whych hurte wyth theyr flatterynge double tonges / are alredy to please suche as are glad to heare complayntes. He that bryngeth in ieoperdy his neyghbours lyfe or goodes / or falsely iudgeth and expoun-deth his wordes and workes. He that gy-

ueth

ueth hearynge to ſuch euyll tonges/and helpeth them/ſ doth not reſyſt them. He that vſeth not his owne tonge to defende and excuſe his neyghbours name. He that reproueth not a ſlaunder. He that ſpreadeth not abrode to the glory of god/ and commendacions of his neyghbours name/ as moche as his wytte/ diſcrecyon/ and reaſon iudgeth to be conuenient/ other mens vertues/ hydynge theyr vytes. He that holdeth his peace knowyng the truthe/ and wythſtandeth not them that ſo do.

Agaynſt the laſt twoo. The laſt two preceptes are the very marke ſet before vs/ vnto the whych we muſte ſtryue to come by dayly labour and penaunce/ truſtynge in the helpe of god/ and in his fauoure. For ours euyll deſyres wyll neuer be vtterly deſtroyed/ vntyll our fleſſhe be brought and renewed in to an other generacion.

¶ The .v. wyttes are comprehended in the fyfth and ſyxth cõmaundementes.

¶ The ſeuen workes of mercy in the fyfthe and ſeuenth.

¶ The ſeuen deedlye ſynnes Pryde in the firſt and ſeconde. Lechery in the ſyxth. Glouth in the thyrde/ yea and all other. Lykewyſe the ſynnes whych are towardes other/ ſhewe them ſelues throughout all the cõmaundementes. For a man maye offende agaynſte all the preceptes by cõmaunding/ counſaylyng or helpynge other. The ſynnes whyche are called dumme/ and cry for ven-

geaunce to god / are contrary to the fyrth & seuenth commaundementes.

¶ In all these workes we se none other thynge / but the loue of our selfe / whyche seketh his owne / and taketh from god / that which is gods / and from men / those thynges whych appertayne to men. It gyueth nothynge that it hathe / neyther to god / nor to man.

¶ Wherfore it may well be true that (sayncte Augustyne sayth) the heed of all synne is the loue of our selfe. Of this foloweth that the preceptes cõmaunde none other thynge but loue. Agayne forbyd nothynge but loue. And that he that kepeth the cõmaundemẽtes / fulfylleth nothynge but loue. Agayne nothynge but loue breaketh the commaundementes. And that is it that Paule sayth Loue is the fulfylynge of all the cõmaundementes. Euen as wycked loue (that is to saye) the loue of thy selfe is the breakynge of the commaundementes.

¶ The fulfylynge of the commaundementes.

The fulfylynge of the fyrste commaundement / is feare and loue / towardes god wyth an vnfayned fayth to truste constantly vnto god in all thynges / to betake our selfe playnely and purelye vnto god in all poyntes / to mystrust and denye oure selfe vtterly in al thynges / whether they be good or badde. Here put in what soeuer is wrytten in the holy scripture of fayth / hope / and

loue

loue towardes god / whych are shortly conteyned in this first precepte.

¶ The fulfyllynge of the seconde / is to prayse / to honoure / to bysse / and to call on the name of god / vtterly to detyste and forsake oure owne name & glorye / so that God only haue the prayse / whyche worketh all thynges that be good. Here taketh place what thyng soeuer is wryten in holy scrypture of the prayse of god / of gyuynge thankes to him / of the name of god / of loye / and gladnes.

¶ The fulfyllynge of the thyrde / is to betake oure selfe holy to God / that he maye worke in vs / and do all thynges which shal be to his good pleasure. This commaundement requyreth powertye of spirite / whyche sholde offre him selfe to god / as deed / & not lyuynge in this worlde / that he maye be his god / whych on him selfe may take bothe his name and worke / accordyng to the meanynge of the two foresayd commaundementes. Here vnto appertaynethe what soeuer is commaunded vnto vs of worshyppynge god / of hearynge gods worde / or good workes / by whych we maye subdue the flesshe to the spyrite / so that all our good lyfe / and all oure good workes be gods / and not our owne.

¶ The fulfyllynge of the fourthe / is wyllfull obedience and mekenes to submytte hi selfe to all officers / bycause it pleaseth god (as wryteth thapostle Peter) wythout con

tradictiō

tradiction/wythout complaynt/and wythe out any grudgynge. Herevnto apply what soeuer thynges are wryten in scrypture of obedience / humylitye / subiectyon / and reuerence.

¶ The fulfyllynge of the fyfth/is sufferaūce/mekenes/ peace/ mercy / an herte that is full purified wyth loue and swetnes / clene wythout hate/wrath/and bytternes/not to his frendes onely / but also to his enemyes/ yea and indyfferently to all men. Hyther cō ferre all the instructions of pacience / gentylnes/peace and vnyte.

¶ The fulfyllynge of the syxth/ is chastitie sobrenes/shamfastnes / not of dedes onely/ but of wordes & maners/yea and of thoughtes. Besydes that attemperaunce of meat/ drynke/ slepe/ and what soeuer dothe helpe chastite. Hytherto apply all places of holye scripture/concernynge chastite/ fastynge/ sobrietie/temperaunce/prayer/watchyng/labours / and in conclusyon all thynges that manteyne chastite.

¶ The fulfyllynge of the seuenth / is pouertye of spyrite / kyndenes/ lyberalitye / spendynge of our owne goodes to profyte oure neyghbours/ to lyue wythout couetousnes and desyre of ryches. Here gather all that is wryten of couetousnesse/of goodes vniustly goten and possessed/ of vsury/ subtyltye/ euyll discreyte/of iniury/ and hurte done / of lettyng of thy neyghbours profyte/or delyuynge hym.

The

¶ The fulfyllynge of the eyghte / is a peasible and hole tonge / which hurteth no mā / but profyteth all men / which letteth enemyes at one / whyche excuseth and defendeth them that be noted vycyous persons / & synners / vntyll the tyme that theyr synne be knowen / and than he lamenteth and pytieth them / but yet speaketh none euyll by the Suche symplycite and profyte is in speakinge. Here vnto appertayne all thynges whych are spoken of scilēce / and speakyng / and what soeuer toucheth the good name / honour / ryghte cause / and profytes of thy neyghbour.

¶ The fulfyllynge of the laste / is the perfyte and absolute purenes and despysynge (in the herte) of all temporall ryches / and bodyly pleasures / whyche thynge shall be done perfytly in the lyfe to come / and not vntyll that tyme. In all these thynges seest thou none other thynge but to loue other / that is / loue god / and thy neyghbour. which loue seketh not his owne profyte / but onely those thynges which belonge to god and to his neyghbour / which loue yeldeth and gyueth him selfe playnly to euery man / ryghte gladly makinge them part takers of suche thinges as they haue / mete for relefe & comforte of theyr necessytie / as accordynge to ryght iudgement to the gyuer is thoughte conuenient.

¶ Nowe seest thou that in all these tenne commaundementes in good ordre / and brefely

selye/are conteyned all kyndes of informa-
cyons / that are expediente for mans lyfe /
whych if any man wyll do his dilygence to
kepe truly/he shall neuer be ydle/no not one
houre / but shall haue occasyon to do good
dedes/so that truly he shall neuer haue nede
to chose to hym other straunge workes of
mans inuencion / neyther to be occupyed in
such thynges as in no place are commaun-
ded/ and whych in comparison of the other
by god commaunded/is lytle profytable ey-
ther to hym selfe/or to his neyghbour. It is
euydent that in all these preceptes there is
nothyng wryten which teacheth vs to serue
oure selues eyther to doo/to leaue/or to re-
quyre of any man / that whych concernethe
oure owne profyte / but onely what we are
bounde to do/that is to say/to god / and to
his neyghboure. So that euen blynde men
maye well perseyue that the fulfyllynge of
the commaundementes standeth in loue to
wardes other/and not towardes our selfe.
For man of his owne nature seketh and a-
uoydeth sufficyently that whych is for/ or a
gaynst his profyte/ so that it nedeth not to
moue him to it/ but moche rather to brynge
him from it. Therfore he lyueth best why-
che lyueth not to him selfe. And contrary/
he lyueth worst whych lyueth to him selfe.
¶ This is theffecte that the.x. commaunde
mentes teache / wherby it is manyfest that
there be but fewe that lyue well/yea in that
we are men/none of vs lyueth well. This
knowen

knowen / we muste lerne of whome to aske this excellent gyfte/to lyue well / so that we may fulfyll these commaundementes.

Johan. xiiii. Chryste. Yf ye loue me / kepe my commaundementes.
Luce. xi. Chryst. Happy are they that heare the worde of god/and kepe it.
James. ii. who soeuer shall kepe the hole law/& yet fayle in one point / he is gyltie in all. For he that sayd:thou shalt not commyt aduoutry/sayd also:thou shalte not kyll.
Eccle. ii. They that feare the lorde / kepe his commaundementes.

¶ These ben the fyue wyttes goostly.

Mynde/ reason / wyll/ ymagynacyon / and vnderstandynge.

¶ These ben the .v. bodyly wyttes. Hearynge/seynge/smellynge/tastynge / and touchynge.

¶ The. vii. goostly dedes of mercy. Teach/counsell/chastise/comforte/ forgyue suffre/and pray for thy enemyes.

¶ The. vii. bodyly dedes of mercy. Fede the hongry / gyue drynke to the thursty/clote the naked/ harborow the herbourles/comforte the sycke/vysite the prysoners/ and bury the deed.

¶ These folowynge ben the. vii. gyftes of the holy goost/that euery man sholde desyre/to haue and kepe.

wysdome

wysdome/counsell/knowynge/pitte/ vnder-
standinge/strength/ & drede of god.

¶ These folowynge be the. iiii.
cardinall vertues.

¶ Temperaunce is a meane betwyxte to
moch and to lyttell/and standeth in takinge
sufficiētly that nedeth/and in refusynge that
is to moche or to lyttell vtterly.

Ryghtwysnes / is a payinge of a dutye to
eche thynge that duly longethe vnto / as to
god prayinge and thankinge/ to thy neygh-
bour loue and charite/ and to thy selfe busy
nes to fulfyll goddes wyll and his cōmaun
dementes.

Prudence or wysdome/ is a vertue that de-
parteth good from euyll/ and it standeth in
cholynge good/and refusynge euyll.

Strength maketh any myghty and hardye
to do great thinges for the loue of god/ and
in suffringe pacyently aduersyte/and mek-
ly takynge prosperite.

¶ These be the seuen sacra-
mentes of holy church.

¶ Baptisme / wedlocke / the sacrament of
the aulter/confyrmacyon/ordre/ penaunce &
the last enoyntynge.

¶ These. vii. thynges folowyng sholde
we haue euer in oure mynde.

¶ The synnes that we dayly do. The
shorte tyme that we shall abyde here.
The vncertaynte of the daye of our dethe.
The vnstablenes and fraltye of vs. The
frayte and ferefull iudgement of god.

The

The bytter and vnspeakable paynes ordeyned for synnes. The euerlastynge losse of eternall glory.

¶ These ben the seuen prynsipall vertues.

Temperance or measure: that is measure to thy selfe in eatynge and drynkyng/in slepyng/ in wakyng / in worckynge in restyng/ in spekyng/in styll beyng/ in clothing/and so forth of all other thynges / to kepe thy body and soule in helth to the pleasaunce of god. Prudence or warenes / that is be wyse in fleyng the waye of synne that ledeth to hell and bewyse goynge the waye of vertue that ledeth to heuen. Ryghtwysenes / that is be thou ryghtwyse to god and to thyne euen christen. Strength / that it be thou goostly stronge in vertues lyuynge. Faith that is haue very byleue in God and his lawe / for they ben one. Hoope that is haue thou stedfaste hope to Goddes mercy yf thou lyuest well / and endeste in charyte. Charite that is loue ergo aboue all thynge lous God: and thy neyghbour as thy selfe.

¶ Here begynnethe the. viii. blessynges of our Lorde Jesu Chryste the whych is oure God.

Jesus seynge the people: wente vp vnto an hyll / and whan he was set: his disciples cam to hym / & he opened his mouthe and

and taught them and sayde: Blessed be the poore men in spyryte: for the kyngdome of heuen is theirs. Blessed be the myloe men: for they shall weloe the erthe. Blessed be they that mourne for they shalbe comforted Blessed be they that hongereth & thursteth ryghtwysenes: for they shalbe fulfylled. Blessed be the mercyfull men / for they shall gete mercy. Blessed be they that be of clene herte: for they shall se god. Blessed be the peasible men: for they shalbe called goddes chyldren. Blessed be they that suffre persecucion for ryghtwysenes: for the kyngdome of heuen is theirs / ye shalbe blessed whā men shall curse you / and do pursue you / & shall say all yuell agaynst you lyeng for me / ioy ye and be ye glad / for youre mede is plentuous in heuen. For so they haue pursued also prophetes that were before you.

¶ These ben the .xvi. condicions of charite that saynt Paule teacheth.

IF I spehe wythe tonges of men and of aungels / and I haue not charyte: I am made as brasse sownynge or a symbal tynclyng. And yf I haue prophecye and knowe all mysteries and al cunyng. And if I haue all faythe so that I moue hylles fro theyre places: and yf I haue not charyte / I am nought. And yf I departe al my goodes vnto the meates of poore men. And yf I betake my body so that I brenne / and I haue not charyte

charyte it profyteth to me nothynge. And these.xv.condicions sue him that is in charyte.

¶ The fyrste is / that he is patyent: in sufferynge wronges. The seconde is / he is benigne: that is to do good in soule agaynste yuel that he hath suffred The.iii.is / he hath no enuy to nothig. The.iiii.is / that he worketh no yuel. The.v.is / he bolneth not with pryde. The.vi.is / he couereth no worldlye worshyp. The.vii.is / he seketh no ꝓpre goddes to hi selfe / but ꝓfyte to Chrystes churche The. viii. is / he is not wrothe thoughe he suffre wrong. The.ix.he thynketh not yuell The.x. he ioyeth not on wyckednes. The xi. he ioyeth wyth god of truethe that he loueth. The.xii.is / he taketh it meke y what euer cometh to him. The.xiii.stondethe in this / that he that is in charyte / beleuyth of truthe all that god sayth. The.xiiii. condicion standeth in this poynte / that he hoyeth all thynges that turneth to good to Goddes chyldren. The.xv. is / that he susteyneth with a good wyll al harmes that cometh. And the last condicyon that sueth / this blessed vertue / is that he that is in charyte: falleth neuer downe / but lestethe for euer in this worlde and in that other as the loue of god fayleth neuer. And yf a man coulde no more of the lawe of God / but these.xvi. condicyons / and besyed hym to kepe them / he myght lyghtly come to heauen / & knowe who went amys.

These

¶ These be the. iiii. tokens of saluacyon/ and by these a man shall knowe yf he be of the nombre that shall be saued and come to heauen.

Dere frendes / the fyrste is to haue a pure and quycke deuocyō to God. The seconde is / to haue very loue to God. The thyrde is to haue a feruente contrycion for the synne. The fourthe is / to haue continually in mynde of christes bytter passion that he suffred for man / and thus sayth the doctores.

¶ These ben de. v. wonders of saint Austyne/ that sueth.

And sayntt Augustyne wondreth on. v. thynges that be amonge the people in this worlde. The fyrst is / that any man or woman dar lyue in suche a lyfe for dred of God: that they wolde not for nothynge dye therin. The seconde is that they set so lyttell prys by the soule that God boughte so dere. The thyrde is/that anye man or woman wyll lay theyr soules to pledge for luste and lykyng. The fourth is/ that in tyme of tribulation/ they wyll by hote to God more than they wyll performe in helthe. The. v. is/that what veniaunce and wonder that God sendeth amonge the people they wyll not be a knowen that it is for synne.

And worldly goodes wyll not be gotten ne holden of a poore man/ but he busye hym fast by many meanes both nyght and daye

daye to wynne them: so these holy commaũ-
dementes of god withe vertues that lõgeth
therto / may no mã kepe truely but he gyue
ful purpos and great busynes therto. And
myghtely do awaye the great heed synnes /
that ben rehened before: and standynge in a
trewe ryke ruled by reason of goddes lawe.
weneste thou to please god for to lyue as the
worlde axed: nay / nay / wite it well / for the
worlde is contrarye to god / for god loueth
mekenes: the worlde pryde and rebellyon.
God wyll haue pacience: the worlde stryfe
and wrath. God loueth mercye and charyte
the worlde enuye and crueltye. God louethe
clennes and chastite: the worlde harlotrye &
foull luste. God wyll measure and pouertie
the worlde couetise and auarice. God wyll
penance and abstynence: the worlde glote-
nye and dronkenes. And where is more con-
trarye thã here is shewed / and vertues and
vyces may not dwell togyther in a mã: no
more than lyghte and darkenes / hote & cold /
and Chryste sayth hym selfe: that no man
may serue to two contrary lordes / for that
one he muste nedes loue: & that other hate /
and therfore for the loue of oure lorde Jesu
Chryste that boughte the so dere wythe his
harde passion and his precious blode either
for drede of bytter paynes / eyther for loue
of heuen blesse: forsake and despise thy syne /
and kepe truely goddes promysses / be not a
shamed to be scorned of fooles / and begyn
to be a good man: but be fore ashamed be-
fore

fore thy conscience to be prayed and borne by of the worlde and dwell styll in synne.
For sayne Johan sayth: yf any man loueth this worlde the charyte of the father of heuen is not in hym / for there is nought in this worlde: but couetyse of flesshe / couetise of eyen and pryde of lyfe / whyche is not of the father: but it is of the worlde / and the worlde shall passe and the couetise of it / but he that doth the wyll of god dwelleth wyth out an ende / that is in the loue and seruyce of God. Nowe here thou haste before the good and yuell / sour and swet / lyfe & dethe / vertues and vyces / ioy and payne / therfore praye hertely to god that thou kepe his promises for his great mercy Amen. And lerneth youre lesson at our lorde Jesu Chryste: that sayth / I knowlege to the father lorde of heuen & of erthe / for thou haste hyd these thynges fro ware and wyse men: and haste shewed them to lytell chyldren / father for so it was pleasyng before the / all thynges ben gyuen to me of my father: & no man knew the father but the sonne / neyther any man knew the sone / but the father and whome the sone wyll shewe / all ye that trauayle & ben charged come to me: and I shal fulfyll you / take ye my yoke on you / and lerne ye of me for I am mylde and meke in herte: & ye shall fynde reste to youre soules / for my yoke is soft and my charge is lyght. Thus thou muste lerne at Chryst to be meke: and ofte reherce his meke passyon / and thy synnes

nes that were cause of that payne. And yf thou do thus: thou shalt be moued to thynk on his kyndenes / and ofte to forthynke thy vnkyndenes. And by this meane: thou shalt haue grace to wythstande the temptacions and so gette euerlastyng lyfe by Jesu Christ our lorde. Amen.

Here ensueth foure nedefull thynges to eche man.

FIrste that eche man muste heare the worde of god and his lawe. The seconde is / he muste vnderstande the worde of god / for yf he heare the worde of god preched or red to him / and none vnderstandige therof: it profyteth not to him. The thyrde he muste worke therafter in dede / for all thoughe he here goddes worde and vnderstande it / and doth not therafter it profyteth not to him. The fourth is this to continue in good workes vnto the ende of his lyfe. For yf he doth well for a tyme: and at the laste turneth agayne to his synne / all his formere dedes helpeth hym not to heuen / and therfore eche man & woman shuld busely here the worde of god and lerne it. For yf the gospell be hyd or onknowen: it is onknowen of them that shulde perysshe / therfore blessed be they that heare goddes worde in worlking therafter and kepe it. For the hearers of the worde of god onelye be not iust before god: but the doers therof

shalbe

shalbe made ryghtwyse/ therfore hearynge/ redyng/prayng/and studyng/ wyth the glorious workyng of oure lorde Jesu Chryste/ that is begynnynge and ende of eche good worke/the whiche graunte vs to fulfyll for his holy name. Amen.

ADere frendes/ I take the lorde God to wytnes that charite is the pryncypall part of holy wryt/for god is charite/and yf any part of holy wryt be takē away fro vs than a parte of charite is taken from vs. For saynt Paule sayth / yf we kepe charite than we fulfyll all the law / god is charyte: we may not speke of holy wrytte/ne of charite. And also saynt Paule sayth / yf anye man knoweth not holy wryt:he shalbe vnknowen / and yf we may not speke of holye wryt:we maye not blesse god/ neyther men/ ne we maye not speke of heuen / neyther of erthe/ne of hell / nether of any creature that euer god made/for god and holy wryte speketh of all these thynges. But as these ryche worldly men speke and blaspheme God and his lawe/ peryshe them selfe / wherfore saynt Paule sayth thus : they that wyll be made ryche fallen into temptacion / and in to the snare of the deuyll / and into manye full vnprofytable and noyous desyres/ whiche drenche men into dethe and perdicion or dampnacion.

¶ A dere frendes syth god made man to be heyre of heuen of so gloryous and ioyfull a place/howe may any man for drede of this

sentence

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sentence of Paule draw to them riches and
couetise of the worlde / for the roote of all
euell is couetyse sayth Paule. And syth for
synne of man / god wolde not but that he
wolde bye them agayne wyth his precyous
blode to that herytage of heuen / thā what
man is that that wolde betraye Chryste a-
gayne of mānes soule fro heuen / it semeth
that suche a man thynketh that he wolde
put Chryste agayne to his passyon: and so
by this a man maye knowe who it is that
letteth a man fro heuen. For who so let-
teth a man to knowe and to kepe the com-
maundementes wyth all the lawe of God/
he it is that letteth a man fro heuen/ for be
these .x. cōmaundmētes we must entre into
heuen/ and therfore Chryste sayth / he that
cometh not in by the dore but steleth in by
an other waye / is a nyght theffe and a day
theffe. Also Chryste sayth/ Math. xxiii. cha-
pitre: wo to you scribes and pharisees and
ypocrytes that closeth the kyngdome of hes
uen before mē/ neither ye entre ne suffre mē
entrynge to entre. And whan Jesu Chryste
was here on erth he wold not let the deuyll
to speke of holy wryt. Nowe ye dere frend-
des take hede of this sentēce of saint Paul
i. Cori. the. ii. the seconde chapitre / that be-
gynneth thus. All scrypture enspyred of god
is able to teache / to reproue/ to chastice / to
lerne in ryghtwysenes that the man of god
be parfytly lerned in all good workes. Also
Chryste wolde not let none other synners

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to speake holy wrytte/ but he taught it him selfe to all folke good and puell / and for we knowe not good frō puell but by wysedome of his law that is holy wryte. And therfore Paule sayth to the Romayns the.xvi. chapitre. Awayte ye them that let the lawe of god and dele ye not wyth them. And therfore God cursed in his lawe all tho that bow awaye theyr eares from his law that is holy wryt / and blesseth all the that kepe it iustly / and so as erthly mē deme them to be accursed that let the testament of a deed man/ so heuenly men deme them to be accursed that let the testament of Jesu Chryste/ and his testament is the holy Gospell that he cōmaunded to be preached and taughte to all creatures/ this witnesseth Christ sayinge to the yong man that axed him / good Mayster what shall I do to haue euerlastyng lyfe/ Chryste sayd kepe thou the commaundementes / therfore by this worde of Chryste eche man may come to heuē by the keprnge of these cōmaundementes / and yt we ben let to knowe and to kepe these commaundemētes that is the lawe of god / the worlde we may serue god. For no mā knoweth the wyll of his Mayster / but by his byddynges / and the seruaunt by his Mayster/ good and profytable suyng the wyll of god. Thus we ben knowen the seruauntes of God. Also sayntē James sayth the.iiii. chapitre/ be ye subiecte to god / wythstande ye the deuyll and he shall flee fro you. And

Peter

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Peter the Apostle suer of Chryste sayth in his seconde chapitre. For Chryste suffered for vs leuynge to you ensample that ye folowe the steppes of him/ therfore yf any mā letteth these commaundemētes wyth al the lawe of god to be knowē and kept holdeth with the fende agaynste Jesu Chryst kynge of glorye/ as these great swerers/ cursers/ and vnchastemen that folowe the luste of the flesshe/ couetise of yen/ pryde of lyfe/ and they that grudge agaynst the wyll of God. And as Judas the apostle sayth/ these ben grudchers full of playntes wandrynge vp theyr desyres/ and so these wretches knowe not/ nor wyll not knowe the lawe of God/ ne the lest commaundement of his law And to his lawe he ordeyned. iiii. holye men to wryte it and to wytnesse it & to teache it as the law wytnesseth by name that Mathew the fyrste. Marke is the seconde. The thyrd is Luke. The fourth is Johā. These it ben that bear witnessig of the lord god of ostes/ these ben that hathe wryten this holy law/ that is the testament of Chryste/ that is the gospell the whych he cōmaunded to be preached to all creatures good & yuell/ & he that letteth this testament to be knowen/ preached & taughte to the people/ holdeth wythe the fende/ and is cursed of almyghty God.

¶ Thabolysshynge of the bysshop of Romes pretensed & vsurped power and iurysdiction wyth in this Realme.

ye shall

Tye shall vnderstande that the vnlawfull iurisdiction/power/ and auctoryte of longe time vsurped by the bysshop of rome in this realme/who than was called pope/is nowe by gods lawe iustly/lawfully / & vpon good groundes/reasons/& causes / by auctoryte of parliament/ & by and with the hole cõsẽt & agremẽt of al the byshops/ pẽlates & bothe the vniuersyties of Oxforth/& Cambridge/ and also the hole clergie of this realme / extincte & ceased for euer / as of no strengthe/ value/or effecte/in this realme of Englãde. In which realme the sayd hole clergye/ byshops/pzelates/ and eyther of the conuocacions of bothe pupnces / with also the vniuersitpes of Oxforth / & Cambrydge / haue accordyng to gods lawes / and vpon good & lawfull reasons and groundes / knowleged the kynges hyghnes to be supreme heed in erth/immediatly vnder god/of the church of Englande/ whych theyr knowlege cõfessed/beynge now by parliament establysshed/ & by gods lawes iustifiable to be iustly executed: So ought euery true chrysten subiecte of this realme not onlye to knowlege & obediently to recognise the kynges hyghnes to be supreme heed in erth of the church of Englande:but also to speke / publysshe / and to teache theyr children & seruauntes the same/ & to shew vnto them how that the sayd byshop of rome hath heretofore vsurped / not only vpon God / but also vpon pzynces of this realme/and theyr pzogenytours.

In

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¶ An order and forme of byddynge of the bedis/ by the kynges cōmaundement.

¶ ye shall pray for the hole congregaciō of Chrystes church/ & specyally for this church of Englāde/ wherin fyrst I cōmende to your deuout prayers the kynges mooste excellent maiestye/ supreme heed imediatly vnder god of the spiritualtye & tēporaltye of the same churche: and also for oure mooste noble Prynce Edward.

Secōdly ye shall praye for the clergie / the lordes tēporall & cōmons of this realme / be sechynge almyghty god to gyue euery of thē in his degre grace to vse them selues in such wyse as may be to his contentaciō/ the kinges honour/ and the wele of the realme.

Thyrdly ye shall pray for the soules that be departed abydyng the mercy of almyghty god/ that it may please hym the rather at the cōtēplacion of our praiers to graūt thē the fruycion of his presence.

¶ God saue the kynge.

¶ A copy of thacte made for thabrogacion of certayne holy dayes.

First that the feest of Dedicacion of the churche shall in all places throughoute this realme be celebrated & kepte on the first sonday of the moneth of Octobre for euer/ and vpon none other daye.

¶ Itē that the feest of the patrone of euery church within this realm/ called commonly the church holyday/ shall not frō hensforthe be

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Eliz.

be kept or obserued as a holydaye / as here
tofore hath ben vsed/but that it shall be law
full to all & synguiar psons/ resident or dwel
lyng wythin this realme/to go to theyr woz
ke/occupacion/or mysterye/& the same true=
ly to exercise & occupy vpon the sayde feest/
as vpon any other wozkiedaye / excepte the
said feest of thurch holyday be such as must
be eis vniuersally obserued / as a holydaye
by this ordinaunce folowynge.

¶ Also that all those feestes or holydayes
wyych shall happen to occurre/either in the
harueste tyme/wyche is to be cõpted frõ the
fyrst day of July/vnto the.xxix. day of Sep
tembze/or eis in the terme tyme at westmin
ster/shall not be kepte or obserued frõ hens=
forth as holydayes/ but that it may be law
full for euery man to go to his wozke or oc=
cupacion vpon the same / as vpõ any other
wozkyeday / excepte alwayes the feestes of
the Apostles / of our blessed lady/& of sayncte
George. And also suche feestes as wherin
the Kynges Judges at westmynster hall do
not vse to syt in iudgement / all which shall
be kepte holy & solempne of euerye man / as
in tyme past hath ben accustomed.

¶ Prouyded alwayes /that it may be law
full vnto all prestes and clerkes / as well se=
cular as regular in the forsayd holydayes
nowe abrogate/to synge or saye theyr accu=
stomed seruice for those holydayes in theyr
churches:so that they do not the same solẽp
nely nor do synge to the same after the ma=
ner

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Emanuel Coll Lib 2

ner vled in hygh holydayes/ne do cõm
or indict the same to be kepte or obserued
as holydayes.

¶ Finally / that the feest of the natiuite of
our lorde/of Easter/ of the natiuite of saint
Johñ the baptiste / and of saynt Mychaell
tharchaungell/ shalbe from henceforth com-
pted/accepted/and taken for the. iiii. gene-
rall offrynge dayes.

¶ And for further declaracyon of the pre
mysses:be it knowen that Easter terme be-
gynneth alwayes the.xviii. daye after Ea-
ster/rekenynge Easter day for one / and en-
deth the monday next after thascencio̅ day.

¶ Trinite terme begynnethe alwayes the
wednesday next after thoctaues of Trinite
sonday/ & endeth the. xi.or. xii.day of July.

¶ Myghelmas terme begynneth the. ix. or
x.day of October / and endeth the. xxviii.or
xxix.daye of Nouembre. ¶ Hyllary terme
begynneth the.xxiii.or.xxiiii.day of Janua-
ry/& endeth the.xii.or.xiii.daye of February.

¶ In Easter terme vpon thascencion day.

¶ In Trinite terme vpon the natyuite of
saynt Johñ baptyst. ¶ In Myghelmas
terme vpon Ihallon daye. ¶ In Hil
lary terme vpo̅ Candelmas daye. The kin-
ges iudges at westminster do not vse to syt
in iudgement/nor vpon any sondayes.

¶ Cum prtuilegio Regali.

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